PARITTA PĀḶI

PROTECTIVE VERSES

Sayadaw U Sīlānanda

Namo Tassa Bhagavato Arahato Sammāsambuddhassa
Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One

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INTRODUCTION

> *"Monks, learn the Āṭānāṭiya protection, study the Āṭānāṭiya protection, hold in your hearts the Āṭānāṭiya protection. Monks, beneficial is the Āṭānāṭiya protection for security, protection, freedom from harm and living in ease for monks, nuns (bhikkhunis) and male and female lay followers."*

With these words the Buddha exhorted His monks to learn the Āṭānāṭiya protection for their protection and thus began the tradition of chanting the Sutta (discourses) for protection and good results. The Sutta chanted for protection, etc., is also known as Paritta which means "the Sutta that protects those who chant and who listen to it against dangers, calamities, etc., from all around." Through the ages other Suttas were added to the list of 'Suttas for chant ing.' Thus we find in Milindapañha and the Commentaries by the Venerable Buddhaghosa the following nine Suttas mentioned as Parittas: Ratana Sutta, Metta Sutta, Khandha Sutta, Mora Sutta, Dhajagga Sutta, Āṭānāṭiya Sutta, Arigulimala Sutta, Bojjhaṅga Sutta and Isigili Sutta.

The collection presented here includes the first eight Suttas and in addition, Marigala Sutta, Vaṭṭa Sutta and Pubbaṇa Sutta, thus comprising altogether eleven Suttas, with further addition of introductory verses at the beginning of each Sutta. These are the eleven Suttas chanted everyday in every monastery and nunnery and in some houses of lay people in all Theravada Buddhist countries. This collection is known in Myanmar as ' The Great Paritta', not because the Suttas in this collection are long ones, but probably because they have great power, if chanted and listened to in a correct way, could ward off dangers and bring in results.

CHANTING OF AND LISTENING TO THE SUTTAS

Since these Paritta's are meant for protection and other good results, it is important that they are chanted and listened to in a correct way. There are some conditions to be fulfilled by both the chanters and the listeners so as to get the full benefits of the Paritta. In fact, there are three conditions for the chanters to fulfill and another three for the listeners.

The three conditions for the chanters are:

1. They must have learnt and chant the Suttas correctly and fully without any omission,
2. They must understand the meaning of the Suttas being chanted, and
3. They must chant with the heart filled with goodwill and loving-kindness.

The three conditions for the listeners are:

1. They must not have committed the five most heinous crimes, namely, killing one's own father, killing one's own mother, killing an Arahant, causing the blood to be congealed in the body of the Buddha by wounding Him, and causing schism in the Saṁgha.
2. They must not have the 'fixed wrong view ', the view that rejects kamma and its results.
3. They must listen to the chanting with confidence in the efficacy of the Suttas in warding off the dangers and bringing good results. (When people listen with confidence they do so with respect and attention, so listening with respect and attention is in my opinion, implied in this condition.)

Only when these conditions are fulfilled do people get full benefits from the Parittas. Therefore, it is important that when the Parittas are being chanted, people should listen to the chanting with confidence, respect and attentiveness. Moreover, the chanting of Parittas for benefits is a two way action. Those who chant are like those who give out something, and those who listen are like those who take what is given; if they do not take what is given they will not get the thing. In the same way if people do not listen to the chanting, but just let other people chant and themselves do something else, they surely are not taking what is given and so they will not get the benefits of the chanting.

THE PĀḶI TEXT

When presenting the Paḷi Text of Parittas here, we did not follow the convention of western editions of Paḷi books. This book of Paritta is meant for reading and chanting for all who are interested in doing so; and those who are not familiar with the convention mentioned above will find it difficult to pronounce correctly such readings as *etad avoca, maṅgalam uttamaṁ, sabbe 'p' ime* and others; therefore, such words are printed as *etadavoca, maṅgala-muttamaṁ, sabbe pime*, etc.

REFERENCES

Except the introductory verses, the Suttas are found in the Pitakas as follows: (Reference numbers are page numbers of Sixth Buddhist Council Edition except those of Jātakas which are given by Jātaka numbers,)

Preliminary	Composed by compilers
Maṅgala Sutta	Khuddakapāṭha, 3-4 Sutta Nipāta, 308-9
Ratana Sutta • introductory passage • following two verses • remaining text	 Dhammapada Aṭṭhakathā, ii. 272 composed by compilers Khuddakapāṭha, 4-7 Sutta Nipāta, 312-5

Metta Sutta	Khuddakapāṭha, 10-12 Sutta Nipāta, 300-1
Khandha Sutta	Vinaya, iv. 245 Aṅguttara Nikāya, i. 384 Jātaka no. 203
Mora Sutta	Jātaka no. 159
Vaṭṭa Sutta	Cariyā Piṭaka, 415
Dhajagga Sutta	Saṁyutta Nikāya, i 220-2
Āṭānāṭiya Sutta • verses 104- 109 • verses 102, 103, 110-130 • verse 131	 Digha Nikāya, iii. 159 Composed by compilers Dhammapada, verse 109
Aṅgulimāla Sutta	Majjhima Nikāya, ii. 306.
Bojjhaṅga Sutta • original Suttas • verses here	 Saṁyutta Nikāya, iii. 71, 72, 73 Composed by compilers
Pubbaṇha Sutta • verse 153 • verses 162-4 • the rest	 Khuddakapāṭha, 5 Sutta Nipāta, 312 Aṅguttara Nikāya, i, 299 Composed by compilers

THE TRANSLATION

This translation does not contain poetic renderings, but it is a translation made to be as faithful to the original as possible. The relevant ancient Commentaries and the Burmese translations were consulted constantly in the process of translating, and every effort has been made to bring the translation to conform to the explanations given in these time-honored works. (Some English translations were also consulted.)

THE USE OF THE PARITTAS

Although the Parittas are for chanting in general, some of the Parittas are to be practiced as well. Only the Ratana Sutta, Mora Sutta, Vaṭṭa Sutta, Āṭānāṭiya Sutta, Arigulimala Sutta and Pubbanha Sutta are meant for chanting only; the other are for both chanting and practicing. And there are specific uses for the Parittas although generally they are meant for protection against dangers. The specific uses can be obtained from the introductory verses of each Sutta. They are, in brief, as follows:

Maṅgala Sutta	for blessings and prosperity
Ratana Sutta	for getting free from dangers caused by disease, evil spirits and famine
Mettā Sutta	for suffusing all kinds of beings with loving-kindness

Khandha Sutta	for protecting against snakes and other creatures
Mora Sutta	for protection against snares, imprisonment and for safety
Vaṭṭa Sutta	for protection against fire
Dhajagga Sutta	for protection against fear, trembling and horror
Āṭānāṭiya Sutta	for protection against evil spirits, and gaining health and happiness
Aṅgulimāla Sutta	for easy delivery for expectant mothers
Bojjhaṅga Sutta	for protection against and getting free from sickness and disease
Pubbaṇha Sutta	for protection against bad omens, etc., and gaining happiness

LOVING-KINDNESS

Never before has the need for loving-kindness been so much felt as in these days. Violence is rampant throughout the world. If we cannot and do not reduce violence, the world will be a living hell for all inhabitants. Therefore it is imperative that we do something to at least reduce violence even if we will not be able to wipe it out from the world altogether. The practice of loving-kindness, fortunately for us, can help us achieve that aim; we can help reduce violence with the practice of loving-kindness and make things better for all beings. The section Loving-kindness in this book is for that purpose.

SHARING MERITS

'Sharing Merits' is always a pleasant act to do whenever we do meritorious deeds. The verses for this purpose are given after 'Loving-kindness'. When Parittas are chanted in sonorous tones and listened to with devotional faith, the immediate benefits they bring are serenity, calm, peacefulness and joy. Generations have enjoyed these benefits and many others, of Paritta and Metta for many many years. These benefits are for us too if we chant, listen to and practice them in a correct way. May all beings enjoy the benefits of Paritta and Metta following the instructions given here.

In conclusion I would like to thank all Malaysian devotees, for publishing and defraying the cost of printing this book and distributing it free as a Dhamma gift for the 'benefit and welfare of many'. May the punna (merit) acquired through this noble act bring them happiness. May this punna be a firm foundation for their achieving final liberation from suffering.

U Sīlānanda
Aggamahapaḍḍita
USA, 1998

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Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One

PARITTA- PARIKAMMA **– Preliminary of Paritta**

1. Samantā cakkavāḷesu, Atrāgacchantu devatā, Saddhammaṁ Munirājassa, Suṇantu sagga-mokkha-daṁ.

Let the deities in every universe around come to this place. Let them listen to the excellent Dhamma of the King of Sages that gives (rebirth in) celestial realms and liberation (from saṁsāra).

2. Dhammassavana-kālo ayaṁ bhaddantā! (3 times)

Oh Happy Ones! This is the time for listening to the Dhamma. (3 times)

3. Namo Tassa Bhagavato Arahato Sammāsambuddhassa. (3 times)

Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One. (3 times)

4. Ye santā santa-cittā, tisaraṇa-saraṇā, ettha lokantare vā, Bhummābhummā ca devā, guṇagaṇagahaṇa-byāvaṭā sabbakālaṁ, Ete āyantu devā, vara-kanaka-maye, Merurāje vasanto, Santo santosa-hetuṁ, Munivara-vacanaṁ, sotumaggaṁ samaggā.

Those deities who live on the earth, and who live in the skies, in this universe and in other universes, who are good-hearted and whose minds are peaceful, who have the Three Refuges (Buddha, Dhamma and Sangha) as refuge, and who always make effort to gain a multitude of qualities the King of deities who lives at the top of Mount Meru which is made of gold, and who is a gentle person; let all these deities come to listen to the words of the Excellent Sage, which are the best and are a source of happiness.

5. Sabbesu cakkavāḷesu, Yakkhā devā ca brahrnano, Yaṁ amhehi kataṁ puññaṁ, Sabba-sampatti-sādhakaṁ.

Let all Yakkhas, Deities and Brahmas in all

6. Sabbe taṁ anumoditvā, Samaggā Sāsane ratā, Pamāda-rahitā hontu, Ārakkhāsu visesato.

universes rejoice at the merit done by us which brings about prosperity. Let them especially be in unison and devoted to the Sasana (the Dispensation of the Buddha), and not be heedless in protecting the world.

7. Sāsanassa ca lokassa, Vuḍḍhī bhavatu sabbadā, Sāsanam pi ca lokañ ca, Devā rakkhantu sabbadā.

At all times may there be growth of the Sasana and the world. May the deities always protect the Sasana and the world.

8. Saddhiṁ hontu sukhī sabbe, Parivārehi attano, Anīgha sumanā hontu, aha sabbehi ñatibhi.

May all beings together with their relatives be in comfort, free from suffering and happy.

9. Rājato vā corato vā manussato vā amanussato vā aggito vā udakato vā pisācato vā khāṇukato vā kaṇṭakato v nakkhattato vā janapada-rogato vā asaddhammato vā asandiṭṭhito vā asappurisato vā caṇḍa-hatthi-assa-miga-goṇa-kukkura-ahi-vicchika-maṇisappa-dīpi- accha-taraccha-sūkara-mahiṁsa- yakkha-rakkhasādīhi nānābhayato vā, nānārogato vā nānā-upaddavato vā arakkhaṁ gaṇhantu.

Let them protect the beings from the bad kings, thieves, human beings, non-human beings, fire, water, ghosts, tree stumps, thorns, constellations, epidemics, false teachings, false views, bad people, from wild elephants, horses, deer, oxen, dogs, snakes, scorpions, water snakes, leopards, bears, hyenas, boars, buffaloes, Yakkhas, Rakkhasas, and from various dangers and diseases and calamities.

MANGALA SUTTA

10. Yaṁ mangalaṁ dvādasahi, Cintayiṁsu sadevakā, Sotthānaṁ nādhigacchanti, Aṭṭhattiṁsañ ca Maṅgalaṁ.

Men, together with deities, tried to find out for twelve years what blessing was. But they could not find out the blessings which number thirty eight, that are the cause of happiness.

11. Desitaṁ Devadevena, Sabbapāpavināsanaṁ , Sabbalokahitatthāya, Maṅgalaṁ taṁ bhaṇāma he.

Oh, Good People! Let us recite those blessings which were taught by the Deity of the Deities (the Buddha) for the benefit of beings and which destroy all evil.

12. Evaṁ me sutaṁ.
Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devata abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ Jetavanaṁ obhāsetvā , yena Bhagavā tenupasaṅkami ; upasaṅkamitvā Bhagavantaṁ abhivadetva eka-mantaṁ aṭṭhāsi; eka-mantam ṭhitā kho sā devatā Bhagavantaṁ gāthāya ajjhabhāsi:

Thus have I heard.
At one time the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's Grove near the city of Sāvatthi. Then a certain deity in the late hours of the night with surpassing splendor, having illuminated the entire Jeta's Grove, came to the Blessed One. Drawing near, the deity respectfully paid homage to the Blessed One, and stood at a suitable place; standing there, the deity addressed the Blessed One in verse:

13. "Bahū devā manussā ca, Maṅgalāni acintayuṁ, Ākaṅkhamānā sotthānaṁ, Brūhi maṅgala-muttamaṁ."

"Many deities and men, desiring what is good, have pondered upon just what blessings were. Please tell me what the highest blessing is."

14. “Asevanā ca bālānaṁ, Paṇḍitanañ ca sevana, Pūjā ca pūjaneyyānaṁ , Etaṁ maṅigala-muttamaṁ.”

“Not to associate with fools, to associate with the wise and to honor those who are worthy of honor. This is the highest blessing.”

15. Patirūpadesavāso ca, Pubbe ca katapuññatā, Attasammāpaṇidhi ca, Etaṁ maṅgala-muttamaṁ.

To live in a suitable place, to have done meritorious deeds in the past, and to keep one's mind and body in a proper way. This is the highest blessing.

16. Bāhusaccañ ca sippañ ca, Vinayo ca susikkhito, Subhāsitā ca yā vācā, Etaṁ maṅgala-muttamaṁ.

To have much learning, to be skilled in crafts, to be well-trained in moral conduct and to have speech that is well-spoken. This is the highest blessing.

17. Mātāpitu-upaṭṭhānaṁ, Puttadārassa saṅgaho, Anākulā ca kammantā, Etaṁ maṅgala-muttamaṁ.

Caring for one's mother and father, supporting one's spouse and children and having work that causes no confusion. This is the highest blessing.

18. Dānañ ca dhammacariyā ca, Ñātakānañ ca saṅgaho, Anavajjāni kammāni, Etaṁ maṅgala-muttamaṁ.

Giving, practice of what is good, support of one's relative and blameless actions. This is the highest blessing.

19. Āratī viratī pāpā, Majjapānā ca saṁyamo, Appamādo ca dhammesu, Etaṁ maṅgala-muttamaṁ.

Abstention from evil in mind, abstention from evil in body and speech, abstention from intoxicants and non-negligence in meritorious acts. This is the highest blessing.

20. Gāravo ca nivāto ca, Santuṭṭhi ca kataññutā, Kālena Dhammassavanaṁ, Etaṁ maṅgala-muttamaṁ.

Respectfulness, humbleness, contentment, gratitude and listening to the Dhamma on suitable occasions. This is the highest blessing .

21. Khantī ca sovacassatā, Samaṇānañ ca dassanaṁ, Kālena Dhammasākacchā, Etaṁ maṅgala-muttamaṁ.

Patience, obedience, meeting those who have calmed the mental defilements and discussing the Dhamma on suitable occasions. This is the highest blessing.

22. Tapo ca brahmacariyañ ca, Ariyasaccāna dassanaṁ, Nibbāna-sacchikiriyā ca, Etaṁ maṅgala-muttamaṁ.

Practice that consumes evil states, a noble life, seeing the Noble Truths, and realization of Nibbana. This is the highest blessing.

23. Phuṭṭhassa lokadhammehi, Cittaṁ yassa na kampati, Asokaṁ virajaṁ khemaṁ, Etaṁ maṅgala-muttamaṁ.

The mind of a person (an Arahant) who is confronted with worldly conditions does not flutter, is sorrowless, stainless and secure. This is the highest blessing.

24. Etādisāni katvāna, Sabbattha maparājitā, Sabbattha sotthiṁ gacchanti, Taṁ tesaṁ maṅgala-muttamaṁ.

Having fulfilled such things as these, beings are invincible everywhere and gain happiness everywhere. That is the highest blessing for them.

Maṅgala-suttaṁ Niṭṭhitaṁ.
End of Maṅgala Sutta.

RATANA SUTTA

25. Paṇidhānato paṭṭhāya Tathāgatassa dasa pāramiyo dasa upapāramiyo dasa paramattha-pāramiyo ti samattiṁsa paramiyo, pañca mahāpariccāge, lokatthacariyaṁ ñātatthacariyaṁ

Buddhatthacariyan ti tisso cariyāyo, pacchimabhave gabbhavokkantiṁ, jatiṁ, abhinikkhamanaṁ, padhānacariyaṁ, Bodhipallaṅke Māravijayaṁ, Sabbaññu-taññaṇappaṭivedhaṁ, Dhammacakkap- pavattanaṁ, nava lokuttaradhamme ti sabbe pime Buddhaguṇe āvajjetvā Vesāliya tīsu pākārantaresu tiyāmarattiṁ Parittaṁ karonto Āyasmā Ānandatthero viya kāruññacittaṁ upaṭṭhapetvā,

Having mind infused with compassion like the Venerable Ānanda, who did protective chanting all through the three watches of the night, walking along the path between the three walls that surrounded the city of Vesālī, reflecting upon all these attributes of the Buddha: from the time the Buddha-to-be made the aspiration for Buddhahood, His practice of the thirty pāramīs comprising the ten pāramīs (perfections), the ten upapāramīs (the middle grade perfections) and the ten paramatthapāramīs (the highest grade perfections) the five great givings, the three great practices comprising practice for the world, practice for His relatives and practice for Buddhahood, and in His last birth, taking conception in His mother's womb, His birth, renunciation, the practice of asceticism, victory over Māra when He was seated on the throne under the Bodhi tree, gaining of Omniscience , turning of the Wheel of Dhamma (delivering of the First Sermon), and the nine Supramundane Dhammas,

26. Koṭīsatasahassesu, Cakkavāḷesu devatā, Yassāṇaṁ paṭiggaṇhanti, Yañ ca Vesāliyā pure,

Let us recite, oh good people, that Paritta whose

27. Rogāmanussa-dubbhikkha- Sambhūtaṁ tividhaṁ bhayaṁ, Khippa-mantaradhāpesi, Parittaṁ taṁ bhaṇāma he.

authority is accepted by the deities in the thousand billion universes, and which quickly causes to disappear the three dangers resulting from disease, non-human beings and famine in the city of Vesālī.

28. Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe, Sabbeva bhūtā sumanā bhavantu, Atho pi sakkacca Suṇantu bhāsitaṁ.

Whatsoever beings are here assembled, whether terrestrial or celestial, may these beings be happy; moreover may they attentively listen to my words.

29. Tasmā hi bhūtā nisāmetha sabbe, Mettaṁ karotha mānusiyā pajāya, Divā ca ratto ca haranti ye baliṁ, Tasmā hi ne rakkhatha appamattā.

Therefore, oh deities, let all listen! Have love for human beings. Day and night they bring offerings to you. Therefore guard them diligently.

30. Yaṁ kiñci vittaṁ idha vā huraṁ vā, Saggesu vā yam ratanaṁ paṇītaṁ, Na no samaṁ atthi Tathāgatena, Idam pi Buddhe ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

Whatever treasure there be either here or in the world beyond, or whatever precious jewel is in the world of the deities, there is none equal to the Accomplished One. In the Buddha is this precious jewel. By this truth, may there be happiness.

31. Khayaṁ virāgaṁ amataṁ paṇītaṁ Yadajjhagā Sakyamunīsamāhito, Na tena Dhammena samatthi kiñci; Idam pi Dhamme ratanaṁ paññītaṁ, Etena saccena suvatthi hotu.

The serene Sage of the Sakyas realized the Dhamma (Nibbāna) which is the cessation of defilements, which is free from passion and which is deathless and supreme. There is nothing equal to this Dhamma. Also in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

32. Yaṁ Buddhaseṭṭho parivaṇṇayīsuciṁ , Samādhi-mānantarikañña-mahu, Samādhinā tena samo na vijjati; Idam pi Dhamme ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

The supreme Buddha praised the pure concentration (that accompanies Path consciousness) and the Buddhas described it as giving result immediately. There is nothing equal to that concentration. Also in the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

33. Ye puggalā aṭṭha sataṁ pasatthā, Cattāri etāni yugāni honti, Te dakkhiṇeyyā Sugatassa sāvakā, Etesu dinnāni mahapphalāni; Idam pi Saṁghe ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

The eight individuals praised by the virtuous constitute four pairs; they are the disciples of the Buddha and are worthy of offerings; gifts made to them yield abundant fruit. Also in the Saṁgha is this precious jewel. By this utterance of truth, may there be happiness.

34. Ye suppayuttā manasā daḷhena, Nikkāmino Gotama-sāsanamhi , Te pattipattā amataṁ vigayha, Laddhā mudhā nibbutiṁ bhuñjamānā; Idam pi Saṁghe ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

With a steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, they got out of passions; they have attained that which should be attained. Plunging into the Deathless, they enjoy the peace that is won without expense. Also in the Saṁgha is this precious jewel. By this utterance of truth, may there be happiness.

35. Yathindakhīlo pathavissito siyā, Catubbhi vātehi asampakampiyo, Tathūpamaṁ sappurisaṁ vadāmi, Yo Ariyasaccāni avecca passati; Idam pi Saṁghe ratanaṁ paṇītaṁ , Etena saccena suvatthi hotu.

Just as a firm post sunk in the earth cannot be shaken by the four winds (winds from four directions), so, I declare, is a righteous person who thoroughly perceives the Noble Truths. Also in the Saṁgha is this precious jewel. By this utterance of truth, may there be happiness.

36. Ye Ariyasaccāni vibhāvayanti , Gambhīrapaññena sudesitāni, Kiñcāpi te honti bhusaṁ pamattā, Na te bhavaṁ aṭṭhama-mādiyanti; Idam pi Saṁghe ratanaṁ paṇīitaṁ , Etena saccena suvatthi hotu.

However exceedingly heedless they may be, those who have comprehended the Noble Truths well taught by Him of deep wisdom, do not take an eighth rebirth. Also in the Saṁgha is this precious jewel. By this utterance of truth, may there be happiness.

37. Sahāvassa dassanasampadāya, Tayassu dhammā jahitā bhavanti: Sakkāyadiṭṭhivicikicchitañ ca, Sīlabbataṁ vā pi yadatthi kiñci ;

With the attainment of the First Path, the three states, namely, self-illusion, doubt and belief in wrong habits and practices (as a way to purification), are abandoned in him. Also he abandons some other defilements.

38. Catūhapāyehi ca vippamutto, Chaccābhiṭhānāni abhabba kātuṁ ; Idam pi Saṁghe ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

He is totally free from (rebirth in) the four woeful states and is incapable of committing the six major wrong doings. Also in the Saṁgha is this precious jewel. By this utterance of truth, may there be happiness.

39. Kiñcapi so kamma karoti pāpakaṁ, Kāyena vācā uda cetasā vā, Abhabba so tassa paṭicchadāya, Abhabbatā diṭṭhapadassa vuttā; Idam pi Saṁghe ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

Although he may do an evil deed, whether by body, or by word or by thought, he is incapable of hiding it. The Buddha has declared this fact that such a person who has seen Nibbāna with Path Consciousness is not capable of hiding his wrong-doings. Also in the Saṁgha is this precious jewel. By this utterance of truth, may there be happiness.

40. Vanappagumbe yatha phussitagge, Gimhāna māse paṭhamasmiṁ gimhe, Tathūpamaṁ Dhammavaraṁ adesayi, Nibbānagārniṁ paramaṁhitāya; Idam pi Buddhe ratanaṁ paṇītam, Etena saccena suvatthi hotu.

Graceful as the woodland grove with blossoming treetops in the first month of summers the sublime doctrine that leads to Nibbāna. Such a Dhamma the Buddha taught for the highest good of beings. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

41. Varo Varaññū Varado Varāharo, Anuttaro Dhammavaraṁ adesayi; Idam pi Buddhe ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

The Unsurpassed Excellent One (i.e., the Buddha), the knower of the excellent, the bestower of the excellent, the bringer of the excellent, has taught the excellent doctrine. Also in the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

42. Khīṇaṁ purāṇaṁ nava natthi-sambhavaṁ, Virattacittāyatike bhavasrniṁ, Te khīṇabījā avirūḷhichandā, Nibbanti dhīrā yathāyaṁ padīpo; Idam pi Saṁghe ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

Their past kamma is exhausted; there is no arising of fresh kamma; their minds are not attached to a future birth; they have extinguished the seed of becoming; their desire for becoming does not grow. These wise ones go out even as this lamp burns out. Also in the Saṁgha is this precious jewel. By this utterance of truth, may there be happiness.

43. Yānīdha bhūtam samagatam, Bhummam va yam va antalikkhe, Tathagataṁ devamanussapūjitaṁ, Buddham namassama suvatthi hotu.

Whatsoever beings are here assembled, whether terrestrial or celestial, all of us pay homage to the accomplished Buddha honored by gods and humans. May there be happiness.

44. Yānīdha bhūtāni samāgatāni , Bhummāni vā yāni va antalikkhe, Tathāgataṁ devamanussapūjitaṁ , Dhammaṁ namassāma suvatthi hotu.

Whatsoever beings are here assembled, whether terrestrial or celestial, all of us pay homage to the accomplished Dhamma honored by gods and humans. May there be happiness.

45. Yānīdha bhūtani samāgatāni, Bhummāni vā yāni va antalikkhe, Tathagataṁ devamanussapūjitaṁ , Saṁghaṁ namassāma suvatthi hotu.

Whatsoever beings are here assembled, whether terrestrial or celestial, all of us pay homage to the accomplished Saṁgha honored by gods and humans. May there be happiness.

Ratana-suttaṁ Niṭṭhitaṁ
End of Ratana Sutta

METTA SUTTA

46. Yassānubhāvato yakkhā, Neva dassenti bhīsanaṁ; Yamhi cevānuyuñjanto , Rattindiva-matandito.

By the power of this Sutta, the Yakkhas do not

47. Sukhaṁ supati sutto ca, Pāpaṁ kiñci na passati; Evamādiguṇūpetaṁ, Parittaṁ taṁ bhaṇāma he.

show fearful visions, and a person who makes effort regarding this Sutta day and night (by reciting and practicing), sleeps comfortably, and when he is asleep, he does not have bad dreams. Oh good people! Let us recite this protective Sutta which is endowed with these qualities and others as well.

48. Karaṇīya-matthakusalena, Yaṁ ta santaṁ padaṁ abhisamecca, Sakko ujū ca suhujū ca, Suvaco cassa mudu anatimānī.

He who wants to dwell penetrating the state of calm (Nibbāna) and who is skilled in his good, should practice the three kinds of training. He should be able, upright, very upright, obedient, gentle, and not conceited.

49. Santussako ca subharo ca, Appakicco ca sallahukavutti , Santindriyo ca nipako ca, Appagabbho kulesvananugiddho.

He should be contented, easy to take care of, have few activities, have light living (have few possessions), and be controlled in his senses; he should be wise and not impudent and not be greedily attached to the families (devotees).

50. Na ca khudda-mācare kiñci, Yena viññū pare upavadeyyuṁ. Sukhino vā khemino hontu, Sabbasattā bhavantu sukhitattā.

He should not commit any slight wrong, by doing which he might be censured by wise men. May all beings be happy and safe. May their hearts be happy.

51. Ye keci pāṇabhūtatthi, Tasā vā thāvarā vanavasesā, Dīghā vā ye va mahantā, Majjhimā rassakā aṇukathūlā.

Whatsoever living beings there be, feeble or

52. Diṭṭhā vā ye va adiaṭṭhā, Ye va dūre vasanti avidūre, Bhūtā va sambhavesīva, Sabbasattā bhavantu sukhitattā.

strong, long or big or medium or short, small or fat (round), seen or unseen, those dwelling far or near, those who have been born and those who are yet to be born - may all beings without exception be happy.

53. Na paro paraṁ nikubbetha, Nātimaññetha katthaci na kañci, Byārosanā paṭighasañña, Nāñña-maññassa dukkha-miccheyya.

Let none deceive another or despise any person in any place. Let him not wish any harm to another with insult or ill will.

54. Mātā yathā niyaṁ putta-, Māyusā ekaputta-manurakkhe, Evam pi sabbabhūtesu, Mānasaṁ bhāvaye aparimāṇaṁ.

Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart toward all beings.

55. Mettañ ca sabbalokasmi, Mānasaṁ bhāvaye aparimāṇaṁ, Uddhaṁ adho ca tiriyañ ca, Asambādhaṁ avera-masapattaṁ.

Let his thoughts of boundless love pervade the whole world-above, below and across; making them unrestricted, free of hate and free of enmity.

56. Tiṭṭhaṁ caraṁ nisinno va, Sayāno yāvatāssa vitamiddho, Etaṁ satiṁ adhiṭṭheyya, Brahma-metaṁ vihāra-midha māhu.

Whether he is standing, walking, sitting or lying down, as long as he is awake he should develop this mindfulness in loving kindness. This is the Noble Living here (in the Dispensation of the Buddha), they say.

57. Diṭṭhiñ ca anupaggamma, Sīlavā dassanena sampanno, Kāmesu vineyya gedhaṁ , Na hi jātu ggabbhaseyya puna reti.

Not approaching (taking) wrong views, being virtuous and endowed with Vision (the First Path Knowledge), and discarding attachment to sensual objects, he definitely does not come again to lying in a (mother's) womb.

Metta-suttaṁ Nitthitaṁ
End of Metta Sutta

KHANDHA SUTTA

58. Sabbāsīvisajdtīnaṁ, Dibbamantdgadhaṁ viya, Yaṁ nāseti visaṁ ghoraṁ, Sesañ cāpi parissayaṁ.

Oh good people! Let us recite this protective

59. Ānākkhettamhi sabbattha, Sabbadā sabbapāṇinaṁ, Sabbaso pi nivāreti, Parittaṁ taṁ bhalama he.

Sutta which, like the medicine of a divine mantra, destroys the terrible venom of all poisonous creatures and thoroughly destroys all other dangers to all beings in all places at all times within the sphere of Authority (of the Paritta).

60. Virūpakkhehi me mettaṁ, Mettaṁ Erāpathehi me, Chabyāputtehi me mettaṁ, Mettaṁ Kaṇhāgotamakehi ca.

May there be love between me and the Virūpakkhas. May there be love between me and the Erāpathas. May there be love between me and the Chabyāputtas. May there be love between me and the Kaṇhāgotamakas.

61. Apādakehi me mettaṁ, Mettaṁ dvipādakehi me. Catuppadehi me mettaṁ, Mettaṁ bahuppadehi me.

May there be love between me and creatures without feet. May there be love between me and creatures with two feet. May there be love between me and creatures with four feet. May there be love between me and creatures with many feet.

62. Māmaṁ apādako hiṁsi, Ma maṁ hiṁsi dvipādako, Mā maṁ catuppado hiṁsi, Mā maṁ hiṁsi bahuppado.

May creatures without feet not harm me. May creatures with two feet not harm me. May creatures with four feet not harm me. May creatures with many feet not harm me.

63. Sabbe sattā sabbe pāṇā, Sabbe bhūtā ca kevalā, Sabbe bhadrāni passantu, Mā kañci pāpa-magamā.

All creatures, all beings that breathe, and all beings that have been born, may they all without exception see what is good. May not any evil (suffering) come to any being.

64. Appamāṇo Buddho, appamāṇo Dhammo, Appamāṇo Saṁgho, pamāṇavantāni sarīsapāni, Ahi vicchikā satapadā, uṇṇanābhī sarabri mūsikā.

Immeasurable is the Buddha, immeasurable is the Dhamma, immeasurable is the Saṁgha. Limited are creeping things: snakes, scorpions, centipedes, spiders, lizards, mice.

65. Katā me rakkhā, kataṁ me parittaṁ, Paṭikkamantu bhūtāni, Sohaṁ namo Bhagavato, Namo sattannaṁ Sammāsambuddhanaṁ.)

A protection has been made by me, a safeguard has been made by me. Let all the creatures withdraw. I pay homage to the Buddha I pay homage to the seven Fully Enlightened Ones.

Khandha-suttaṁ Niṭṭhitaṁ.
End of Khandha Sutta.

MORA SUTTA

66. Pūrentam bodhisambhāre, Nibbattaṁ morayoniyaṁ, Yena saṁvihitārakkhaṁ, Mahāsattaṁ vanecarā,

Although they tried for a long time, the hunters

67. Cirassaṁ vāyamantā pi, Neva sakkhiṁsu gaṇhituṁ; "Brahmamantan" ti akkhātam, Parittaṁ taṁ bhaṇāma he.

could not catch the Great Being, who was reborn as a peacock while fulfilling the necessary perfections for Buddhahood and who made protection by this Paritta. Oh good people! Let us recite this protective Sutta which is described as a divine mantra.

68. Udetayaṁ cakkhumā ekarājā, Harissavaṇṇo pathavippabhāso; Taṁ taṁ namassāmi harissavaṇṇaṁ pathavippabhāsaṁ, Tayājja guttāa viharemu divasaṁ.

This sun which gives eyes to the creatures to see, which is the supreme king, which is gold in color and which shines all over the earth, rises. I pay respect to that sun, which is gold in color and which shines all over the earth. Being protected by you, we will live safely the whole day.

69. Ye Brāhmaṇa vedagū sabbadhamme, Te me namo, te ca maṁ pālayantu; Namatthu Buddhāmaṁ namatthu bodhiyā, Namo vimuttānaṁ namo vimuttiyā. Imaṁ so parittaṁ katvā moro carati esanā.

I pay homage to those Buddhas who have understood all Dhammas. And may they protect me. Let there be homage to the Buddhas, let there be homage to Enlightenment, let there be homage to those who have become free. Let there be homage to the five kinds of deliverance. That peacock made this protection and then went foraging about for food.

70. Apetayaṁ cakkhumā ekarājā, Harissavaṇṇo pathavippabhāso; Taṁ taṁ namassāmi harissavaṇṇnaṁ pathavippabhāsaṁ. Tayājja guttā viharemu rattiṁ.

This sun which gives eyes to the creatures to see which is the supreme king, which is gold in color and which shines all over the earth, sets. I pay respect to that sun, which is gold in color and which shines all over the earth. Being protected by you, we will live safely the whole night.

71. Ye Brahmaṇā vedagū sabbadhamme, Te me namo, te ca maṁ palayantu; Namatthu Buddhāmaṁ namatthu bodhiyā, Namo vimuttānaṁ namo vimuttiyā. Imaṁ so parittaṁ katvā moro vāsa-makappayi.

I pay homage to those Buddhas who have understood all Dhammas. And may they protect me. Let there be homage to the Buddhas, let there be homage to Enlightenment, let there be homage to those who have become free. Let there be homage to the five kinds of deliverance. That peacock made this protection and then went to sleep.

Mora-suttaṁ Niṭṭhitaṁ
End of Mora Sutta

VATTA SUTTA

72. Pūrentaṁ bodhisambhare, Nibbattaṁ vattajatiyaṁ, Yassa tejena davaggi, Mahasattaṁ vivajjayi.

Oh good people! Let us recite this protective

73. Therassa Sāriputtassa, Lokanāthena bhāsitaṁ, Kappaṭṭhāyiṁ mahātejaṁ, Parittaṁ taṁ bhaṇāma he.

Sutta by the power of which the forest fire avoided the Great Being who was reborn as a quail while fulfilling the perfections for Buddhahood, and which was delivered by the Lord of the World to the Venerable Sāriputta, and which lasts for the entire world cycle and which has great power.

74. Atthi loke sīlaguṇo, Saccaṁ soceyyanuddā, Tena saccena kāhāmi, Sacca-kiriya-muttamaṁ.

There are in the world the qualities of morality truthfulness, purity, loving kindness and compassion. By that saying of Truth, I will make an excellent asseveration.

75. Āvajjetvā Dhammabalaṁ, Saritvā pubbake jine, Saccabala-mavassāya, Sacca-kiriya-makāsahaṁ.

Having reflected upon the power of the Dhamma and having remembered the Victorious Ones of old, I made an asseveration relying on the power of truthfulness:

76. Santi pakkā apatanā, Santi pādā avañcanā, Mātāpitā ca nikkhantā, Jātaveda paṭikkama.

"I have wings, but I cannot fly. I have feet, but I

77. Saha sacce kate mayhaṁ, Mahāpajjalito sikhī, Vajjesi soḷasakarīsāni, Udakaṁ patvā yathā sikhī. Saccena me samo natthi, Esā me Sacca-pāramī.

cannot walk. My mother and my father have left me. Oh forest fire! Go back (stop)!" As soon as I have made this asseveration, the great flames of the fire avoided me from sixteen karīsas, like a fire coming to the water. There is nothing equal to my truthfulness. This is my Perfection of Truthfulness.

End of Vatta Sutta
Vatta-suttaṁ Nitthitaṁ

DHAJAGGA SUTTA

78. Yassānussaraṇenāpi, Antalikkhe pi pāṇino, Patiṭṭha-madhi gacchanti, Bhūmiyaṁ viya sabbathā,

Oh good people! Let us recite that protective

79. Sabbupaddavajālamhā, Yakkhacorādisambhavā, Gaṇanā na ca muttānaṁ. Parittaṁ taṁ bhaṇāma he.

Sutta by just remembering which beings gain a foothold in the skies in all ways even as they have a foothold on the earth and by the power of which there is no number of beings that have gotten free from calamities caused by yakkhas, thieves, etc.

80. Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme.

Thus have I heard. At one time the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's Grove near Sāvatthi.

81. Tatra kho Bhagavā bhikkhū āmantesi, "Bhikkhavo" ti, "Bhaddante" ti te bhikkhū Bhagavato paccassosuṁ. Bhagavā etadavoca: "Bhūtapubbaṁ bhikkhave devāsurasaṅgāmo samupabyūḷho ahosi. Atha kho bhikkhave Sakko Devānamindo deve Tāvatiṁse āmantesi, 'Sace mārisā devanaṁ: saṅgāmagatānaṁ uppajjeyya bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, mameva tasmiṁ samaye dhajaggaṁ ullokeyyd1tha. Mamaṁ hi vo dhajaggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissati.

There the Blessed One addressed the monks saying, "Monks", and they responded, "Lord", to the Blessed One. The Blessed One spoke as follows: "Monks, long ago, there was an array of a battle between the devas and the asuras. Then Sakka, the King of Devas, addressed the devas of Tāvatimsa saying, 'If in you who have joined the battle there should arise fear, trembling, or terror (hair standing on end), just look at the crest of my banner, and of those who look at the crest of my banner, the fear, trembling or terror that would arise will disappear.

82. No ce me dhajaggaṁ ullokeyyātha, atha Pajāpatissa devarājassa dhajaggaṁ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggaṁ ullokayataṁ, yaṁ bhavissari bhayaṁ vā chambhitattaṁ vā, lomahaṁso vā, so pahīyissati.

If you do not happen to look at the crest of my banner, watch then the crest of the General Pajāpati's banner, and of those who look at the crest of the General Pajāpati's banner, the fear, trembling or terror that would arise will disappear.

83. No ce Pajāpatissa devarājassa dhajaggaṁ ullokeyyātha, atha Varuṇassa devarājassa dhajaggaṁ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissati.

If you do not happen to look at the crest of the General Pajāpati's banner, watch then the crest of the General Varuṇa's banner, and of those who look at the crest of the General Varuṇa's banner, the fear, trembling or terror that would arise will disappear.

84. No ce Varuṇassa devarājassa dhajaggaṁ ullokeyyātha, atha Īsānassa devarājassa dhajaggaṁ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissatī ti.

If you do not happen to look at the crest of the General Varuṇa's banner, watch then the crest of the General Isāna's banner, and of those who look at the crest of the General Īsāna's banner the fear, trembling or terror that would arise will disappear.

85. Taṁ kho pana bhikkhave Sakkassa vā Devānamindassa dhajaggaṁ ullokayataṁ, Pajāpatissa vā devarājassa dhajaggaṁ ullokayataṁ, Varuṇassa vā devarājassa dhajaggaṁ ullokayataṁ, Īsānassa vā devarājassa dhajaggaṁ ullokayataṁ, yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyethāpi, no pi pahīyetha.

Now, oh monks, in those that look up at the crest of the banner of Sakka, the King of Devas, or the banners of his Generals, Pajāpati, Varuṇa or Isāna, any fear, trembling or terror that would arise may or may not disappear.

86. Taṁ kissa hetu? Sakko hi bhikkhave Devānamindo avītarāgo avītadoso aātamoho, bhīru chambhī uttarasī palāyīti.

Why is that? Because Sakka, the King of Devas, oh monks, is not free from lust, not free from ill will, and not free from ignorance; he is subject to trembling, subject to terror, and subject to running away.

87. Ahañ ca kho bhikkhave evaṁ vadāmi, ‘Sace tumhākaṁ bhikkhave araññagatānaṁ vā rukkhamūlagatānaṁ vā suññāgāragatānaṁ vā uppajjeyya bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, mameva tasmiṁ samaye anussareyyātha:

But I say this to you: if, oh monks, when you have gone into a forest, to a foot of a tree or a secluded place, and if fear, trembling or terror should arise in you, just remember me at that time (as follows):

88. 'Iti pi so Bhagavā arahaṁ, sammāsambuddho, vijjācaraṇasampanno, sugato, lokavidū, anuttaro purisadammasārathi, satthā devamanussānaṁ, buddho, bhagavā ti.

‘Because of this the Blessed One is called the Worthy One, the Fully Enlightened One, One Fully Endowed with Vision and Conduct, One Who has Gone Rightly, the Knower of the Worlds, the Incomparable Leader of Men to be Tamed, the Teacher of Gods and Men, the Enlightened and the Blessed.’

89. Mamaṁ hi vo bhikkhave amussarataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissati.

Of you, monks who remember me, whatever fear, trembling or terror that would arise will disappear.

90. No ce maṁ anussareyyātha, atha Dhammaṁ anussareyyātha:

If you do not remember me, then remember the Dhamma (as follows):

91. ‘Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko, ehipassiko, opaneyyiko, paccattaṁ veditabbo viññūhī ti.

‘The Dhamma of the Blessed One is well expounded, to be realized by oneself, gives immediate result, worthy of the invitation “Come and see”, fit to be brought to oneself, and to be realized by the wise each in his mind’

92. Dhammaṁ hi vo bhikkhave anussarataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.

Of you, monks, who remember the Dhamma, whatever fear, trembling or terror that would arise will disappear.

93. No ce Dhammaṁ anussareyyātha, atha Saṁghaṁ anussareyyātha:

If you do not remember the Dhamma, then remember the Saṁgha (as follows):

94. ‘Suppatipanno Bhagavato sāvakasaṁgho, ujuppaṭipanno Bhagavato sāvakasaṁgho, ñāyappaṭipanno Bhagavato sāvakasaṁgho sāmicippaṭipanno Bhagavato sāvakasaṁgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā; esa Bhagavato sāvakasaṁgho āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇiyo, anuttaraṁ puññakkhettaṁ lokassā ti.

‘The Order of the disciples of the Blessed One has practiced the true way, the Order of the disciples of the Blessed One has practiced the straight way, the Order of the disciples of the Blessed One has practiced the way to Nibbāna, the Order of the disciples of the Blessed One has practiced the proper way. This Order of the disciples of the Blessed One that has these four pairs of persons, the eight kinds of individuals, is worthy of gifts, is worthy of hospitality, is worthy of offerings, is worthy of reverential salutation and is an unsurpassed field for merit for the world.’

95. Saṁghaṁ hi vo bhikkhave anussarataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissati.

Of you, monks, who remember the Saṁgha, whatever fear, trembling or terror that would arise will disappear.

96. Taṁ kissa hetu? Tathāgato hi bhikkhave Arahaṁ Sammāsambuddho vitarāgo vītadoso vītamoho, abhīru achambhī anutrāsī apalāyī ti.

Why is that? Because, oh monks, the Tathāgata who is worthy and fully enlightened, is free from lust, free from ill will, free from ignorance; he is without fear, without trembling, without terror and does not run away.

97. Ida-mavoca Bhagavā, idaṁ vatvāna Sugato; athāparaṁ etadavoca Satthā:

This the Blessed One said. The Accomplished One, the Teacher, having said this, furthermore spoke these words:

98. Araññe rukkhamūle vā, Suññāgāre va bhikkhavo, Anussaretha Sambuddhaṁ, Bhayaṁ tumhāka no siyā.

Oh monks, when in a forest or at the foot of a tree or at a secluded place, remember the Enlightened One. No fear will arise in you.

99. No ce Buddhaṁ sareyyātha, Lokajeṭṭhaṁ Narāsabhaṁ, Atha Dhammaṁ sareyyātha, Niyyānikaṁ sudesitaṁ.

If you do not remember the Buddha, the Chief of the World, the Leader of Men, then remember the Dhamma that leads to salvation and is well taught.

100. No ce Dhammaṁ sareyyātha, Niyyānikaṁ sudesitaṁ, Atha Saṁghaṁ sareyyātha, Puññakkhettaṁ anuttaraṁ.

If you do not remember the Dhamma that leads to salvation and is welltaught, then remember the Saṁgha, the unsurpassed field for merit.

101. Evaṁ Buddhaṁ sarantānaṁ, Dhammaṁ Saṁghaṁ ca bhikkhavo, Bhayaṁ vā chambhitattaṁ vā, Lomahaṁso na hessati.

Thus, oh monks, in you who remember the Buddha, the Dhamma and the Saṁgha, fear, trembling or terror will never arise.

Dhajagga-suttataṁ Niṭṭhitaṁ.
End of Dhajagga Sutta.

ĀṬĀNĀṬIYA SUTTA

102. Appasannehi Nāthassa, Sāsane sādhusammate, Amanussehi caṇḍehi, Sadā kibbisakāribhi,

In order that the cruel non-human beings

103. Parisānaṁ catassannaṁ Ahiṁsāya ca guttiyā, Yaṁ desesi Mahāvīro, Parittaṁ taṁ bhaṇāma he.

(demons) and others who have no faith in the well-esteemed Dispensation of the Lord and who always do evil, may not injure the four congregations of people and to keep them from danger, the One of Great Courage preached this protective Sutta. Oh good peopleī Let us recite this Sutta.

104. Vipassissa ca namatthu, Cakkhumantassa sirīmato Sikhissa pi ca namatthu, Sabbabhūtānukampino.

Homage to the Vipassī Buddha, possessed of the eye of wisdom and splendor; homage to Sikh Buddha, compassionate toward all beings.

105. Vessabhussa ca namatthu Nhātakassa tapassino, Namatthu Kakusandhassa Mārasenāpamaddino.

Homage to Vessabhū Buddha who has washed away all the defilements and who possesses good ascetic practices. Homage to Kakusandha Buddha who defeated the army of Māra.

106. Koṇāgamanassa namatthu, Brāhmaṇassa vusīmato; Kassapassa ca namatthu, Vippamuttassa sabbadhi.

Homage to Koṇāgamana Buddha who had eradicated all evil and lived the holy life. Homage to Kassapa Buddha who had gotten free from all defilements.

107. Aṅgīrasassa namatthu, Sakyaputtassa sirīmato, Yo imaṁ Dhammaṁ desesi Sabbadukkhāpanudanaṁ.

Gotama the Buddha preached this doctrine which removed all suffering. Homage to this son of Sakyas (Gotama Buddha) from whose body emanated rays of light and who was glorious.

108. Ye cāpi nibbutā loke, Yathābhutaṁ vipassisuṁ, Te janā apisuṇātha, Mahantā vītasāradaṁ.

In this world, those who have extinguished all the heat of passions and who, through insight, have perceived things as they really are - these persons (Arahants) never slander, and are great and free from fear.

109. Hitaṁ devamanussānaṁ Yaṁ namassanti Gotamaṁ Vijjācaraṇasampannaṁ, Mahantaṁ vītasaradaṁ.

They pay homage to the Gotama Buddha who works for the benefit of gods and men, who is endowed with wisdom and perfect conduct, who is great and free from fear. (Let my homage be to those persons (Arahants) too.)

110. Ete caññe ca Sambuddhā Anekasatakoṭiyo, Sabbe Buddhāsamasamā, Sabbe Buddha mahiddhikā.

Those seven Buddhas and the other hundreds of crores of Buddhas - all these Buddhas are equal only to those who are unequaled, all these Buddhas have great power.

111. Sabbe dasabalūpetā, Vesārajjehu-pāgata, Sabbe te paṭijānanti, Āsabhaṁ ṭhanamuttamaṁ.

All these Buddhas are endowed with ten kinds of strength (power) and wisdom of fearlessness. All these Buddhas admit that they possess the lofty state of Eminence (i.e., Omniscience).

112. Sīhanādaṁ nadantete, Parisāsu visāradā, Brahmacakkaṁ pavattenti, Loke appaṭivattiyaṁ.

These Buddhas, being fearless among the (eight kinds of) congregations, roar the lion's roar, and they set in motion in the world the Wheel of Dhamma which cannot be turned back.

113. Upetā Buddhadhammehi, Aṭṭhārasahi Nāyakā, Battiṁsa-lakkhaṇūpetā, Sītānubyañjanādharā.

These leaders of the world are endowed with 18 special qualities particular to the Buddhas. They possess 32 major marks and 80 minor marks of 'a great man'.

114. Byāmappabhāya suppabhā, Sabbe te Munikuñjarā, Buddhā Sabbaññuno ete, Sabbe Khīṇāsava Jinā.

All these Best of Sages shine with surrounding halos; all these Buddhas are Omniscient. All these Buddhas are those whose defilements are extinguished, and they all are conquerors.

115. Mahāpabhā mahātejā, Mahāpaññā mahabbalā, Mahākāruṇikā dhīra, Sabbesānaṁ sukhāvahā.

These Buddhas possess a radiant light, mighty power, great wisdom and great strength, great compassion and unshakable concentratrion. They work for the happiness of all beings.

116. Dīpā nāthā patiṭṭhā ca, Tāṇā leṇā ca pāṇinaṁ, Gatī bandhū mahassāsā Saraṇā ca hitesino.

They are, for beings, the islands, the lords, the supporting ground, the protectors, the shelters, the havens, the friends, the comforters, the refuges, and they seek welfare (for all beings).

117. Sadevakassa lokassa, Sabbe ete parāyaṇā; Tesāhaṁ sirasā pāde, Vandāmi purisuttame.

All these Buddhas are the dependable support for the world of gods and men. With respect, I bow my head at the feet of these Supreme Ones (Unsurpassed Men).

118. Vacasā manasā ceva Vandāmete Tathāgate, Sayane āsane ṭhane, Gamane cāpi sabbadā.

I pay homage to these Tathāgatas by words and by thoughts always-while I am lying down or sitting or standing or walking.

119. Sadā sukhena rakkhantu Buddhā santikarā tuvaṁ, Tehi tvaṁ rakkhito santo, Mutto sabbabhayehi ca.

May the Buddhas who are peacemakers protect you always and bring you happiness. Being protected by them, may you be free from all dangers.

120. Sabbarogā vinīmutto, Sabbasantāpavajjito, Sabbavera-matikkanto, Nibbuto ca tuvaṁ bhava.

May you be free from all disease, may all worry and anxiety avoid you. May you overcome all enmity and may you be peaceful.

121. Tesaṁ saccena sīlena Khantimettābalena ca, Tepi amhe-nurakkhantu Arogena sukhena ca.

By the power of their truthfulness, virtue, patience and loving-kindness, may those Buddhas protect us by helping us to be free from all disease and to be happy.

122. Puratthimasmiṁ disābhāge, Santi bhuta mahiddhika ' Tepi amhe-nurakkhantu Arogena sukhena ca.

There are in the eastern direction (of Mount Meru) beings called Gandhabbas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

123. Dakkhivasmim disabhage, Santi devā mahiddhikā, Tepi amhe-nurakkhantu, Arogena sukhena ca.

There are in the southern direction (of Mount Meru) the divine beings called Kumbhaṇḍas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

124. Pacchimasmiṁ disābhāge, Santi nāgā mahiddhikā, Tepi amhe-nurakkhantu Arogena sukhena ca.

There are in the western direction (of Mount Meru) Nāgas (divine serpents) who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

125. Uttarasmim disābhāge, Santi yakkhā mahiddhikā, Tepi amhe-nurakkhantu, Arogena sukhena ca.

There are in the northern direction (of Mount Meru) the divine beings called Yakkhas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

126. Puratthimena Dhataraṭṭho, Dakkhiṇena Virūḷhako, Pacchimena Virūpakkho, Kuvero uttaraṁ disaṁ.

There is Dhataraṭṭha in the east, Virūlhaka in the south, Virūpakkha in the west, and Kuvera in the north.

127. Cattāro te Mahārājā, Lokapālā yasassino, Tepi amhe-nurakkhantu, Arogena sukhena ca.

These four mighty Kings are the protectors of the world and have large retinues. May they also protect us by helping us to be free from all disease and to be happy.

128. Ākāsaṭṭhā ca bhūmaṭṭhā, Devā nāgā mahiddhikā, Tepi amhe-nurakkhantu, Arogena sukhena ca.

There are deities who live in the sky and who are of mighty power, deities who live on the earth and who are of mighty power, and there are nāgas who are of mighty power. May they also protect us by helping us to be free from all disease and to be happy.

129. Iddhimanto ca ye devā, Vasantā idha Sāsane, Tepi amhe-nurakkhantu, Arogena sukhena ca.

There are deities of great power who live in (have faith in) this Dispensation. May they also protect us by helping us to be free from all disease and to be happy.

130. Sabbhītiyo vivajjantu, Soko rogo vinassatu, Mā te bhavantarāyā, Sukhī dīghayuko bhava.

May all calamities avoid you. May sorrow and disease be destroyed. May there be no dangers to you. May you have happiness and a long life.

131. Abhivādanasīlissa, Niccaṁ vuḍḍhāpacāyino, Cattāro dhammā vaḍḍhanti: Āyu vaṇṇo sukhaṁ balaṁ.

For him who has the habit of paying homage and who always respects the elders, four things increase, namely, life span, beauty, happiness and strength.

Āṭānāṭiya -suttaṁ Niṭṭhitaṁ.
End of Āṭānāṭiya Sutta.

AṄGULIMĀLA SUTTA

132. Parittaṁ yaṁ bhaṇantassa, Nisinnaṭṭhanadhovanaṁ, Udakampi vināseti, Sabba-meva parissayaṁ.

Even the water with which the seat of one who recites this protective Sutta is washed, destroys all calamities.

133. Sotthinā gabbhavuṭṭhānaṁ, Yañ ca sādheti taṅkhaṇe, TherassAṅgulimālassa, Lokanāthena bhāsitaṁ, Kappaṭṭhāyiṁ mahātejaṁ, Parittaṁ taṁ bhaṇāme he.

This Sutta also brings about an easy delivery for expectant mothers at the very moment it is recited. Oh good people! Let us recite this protective Sutta delivered by the Lord of the world to the Venerable Aṅguliāla, which has great power and lasts for the entire world cycle.

134. Yatohaṁ, bhagini, ariyāya jatiya jāto, nābhijānāmi saũñcicca pāṇaṁ jīvitā voropetā, Tena saccena sotthi me (or te?) hotu, sotthi gabbhassa.

Oh, sister! Ever since I was reborn in this Noble Birth, I do not remember intentionally taking the life of a being. By this utterance of truth, may there be comfort to you and to the child in your womb.

Aṅgulimāla-suttaṁ Niṭṭhitaṁ.
End of Aṅilgulimāla Sutta.

BOJJHAṄGA SUTTA

135. Saṁsāre saṁsarantānaṁ, Sabbadukkhavināsane, Satta dhamme ca Bojjhaṅge, Mārasenāpamaddane,

Having known by way of experience the seven

136. Bujjhitvā ye cime sattā, , Tibhavā muttakuttamā, 1 Ajāti-majarābyādhiṁ, Amataṁ nibbayaṁ gatā.

kinds of Dhamma called Factors of Enlightenment which destroy all sufferings of beings who wander through this samsāra (round of rebirths) and which defeat the army of Māra, the Evil One, these excellent persons were liberated from the three kinds of existence. They have reached (lit. gone to) Nibbāna where there is no rebirth, ageing, disease, death and danger.

137. Evamādiguṇūpetaṁ, Anekaguṇasaṅgahaṁ, Osadhañ ca imaṁ mantaṁ, Bojjhaṅgañ ca bhaṇāma he.

Oh good people! Let us recite this Bojjhaṅga Sutta which is endowed with the aforementioned attributes, which gives not a few benefits and which is like a medicine and a mantra.

138. Bojjhaṅgo satisaṅkhato, Dhammānaṁ vicayo tathā, Vīrimyaṁ pīti passaddhi, Bojjhaṅga ca tathāpare,

These seven Factors of Enlightenment, namely; mindfulness, investigation of Dhammas, effort (or energy), zest, tranquility, concentration and equanimity, which are well-expounded by the All Seeing Sage, promote, when practiced

139. Samādhupekkhā bojjhaṅgā, Sattete Sabbadassinā Muninā sammadakkhātā Bhāvitā bahulīkatā.

repeatedly, penetration of the Truth, cessation of suffering and knowledge of the Path. By this utterance of truth, may there always be happiness for you.

140. Saṁvattanti abhiññāya, Nibbānāya ca bodhiyā, Etena saccavajjena, Sotthi te hotu sabbadā.

141. Ekasmiṁ samaye Nātho, Moggallānañ ca Kassapaṁ, Gilāne dukkhite disvā, Bojjhaṅge satta desayi.

Once when the Lord saw Moggallāna and Kassapa being unwell and suffering, he preached the seven Factors of Enlightenment.

142. Te ca taṁ abhinanditvā, Rogā mucciṁsu taṅkhane. Etena saccavajjena, Sotthi te hotu sabbadā.

They, having rejoiced at the discourse, immediately were freed from the disease. By this utterance of truth, may there always be happiness to you.

143. Ekadā Dhammarājā pi, Gelaññenābhipīḷito, Cundattherena taṁ yeva, Bhaṇapetvāna sādaraṁ.

Once when the King of the Dhamma was oppressed by disease, he had the Venerable Cunda recite the discourse respectfully, and having rejoiced at the discourse was immediately

144. Sammoditvāna ābādhā, Tamhā vuṭṭhāsi thānaso. Etena saccavajjena, Sotthi te hotu sabbadā.

cured of the disease. By this utterance of truth, may there always be happiness to you.

145. Pahīna te ca ābādhā, Tiṇṇannam pi Mahesinaṁ, Maggahatā kilesāva, Pattānuppatti-dhammataṁ. Etena saccavajjena, Sotthi te hotu sabbadā.

The diseases of the three Great Sages that were eradicated reached the stage of never occurring again like the mental defilements eradicated by the Path. By this utterance of truth, may there always be happiness to you.

Bojjhaṅga-suttaṁ Niṭṭhitaṁ.
End of Bojjhanga Sutta.

PUBBAṆHA SUTTA

146. Yaṁ dunnimittaṁ avamaṅgalañ ca, Yo cāmanāpo sakuṇassa saddo, Pāpaggaho dussupinaṁ akantaṁ, Buddhānubhāvena vināsa-mentu.

Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they go to nothing by the power of the Buddha.

147. Yaṁ dunnimittaṁ avamaṅgalañ ca, Yo cāmanāpo sakuṇassa saddo, Pāpaggaho dussupinaṁ akantaṁ, Dhammānubhāvena vināsa-mentu.

Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they go to nothing by the power of the Dhamma.

148. Yaṁ dunnimittaṁ avamaṅgalañ ca, Yo cāmanāpo sakuṇassa saddo, Pāpaggaho dussupinaṁ akantaṁ, Saṁghanubhāvena vināsa-mentu.

Whatever bad omens, inauspiciousness, undesirable sounds of birds, unlucky planets, or unpleasant bad dreams there are, may they go to nothing by the power of the Saṁgha.

149. Dukkhappattā ca niddukkhā, Bhayappattā ca nibbayā, Sokappattā ca nissokā, Hontu sabbe pi pāṇino.

May all suffering beings be free from suffering. May all fear-struck beings be free from fear. May all grief-stricken beings be free from grief.

150. Ettāvatā ca amhehi Sambhataṁ, puññasampadaṁ, Sabbe devānumodantu, Sabbasampattisiddhiyā.

For the acquisition of all kinds of happiness, may all deities rejoice in the accomplishment of merit which we have thus acquired.

151. Dānaṁ dadantu saddhāya, Sīlaṁ rakkhantu sabbadā, Bhāvanābhiratā hontu, Gacchantu devatāgatā.

May you all practice charity with faith (in the Triple Gem). May you always keep moral precepts. May you all rejoice in mind-development. May the deities who have come (to the recitation) go back (to their homes).

152. Sabbe Buddhā balappattā, Paccekānañ ca yaṁ balaṁ, Arahantānañ ca tejena, Rakkhaṁ bandhāmi sabbaso.

By the power of those Buddhas who possessed great physical and intellectual strength, and of the Pacceka Buddhas and of the Arahants, I create protection for all times.

153. Yaṁ kiñci vittaṁ idha vā huraṁ vā, Saggesu vā yaṁ ratanaṁ paṇītaṁ, Na no samaṁ atthi Tathāgatena. Idam pi Buddhe ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the world of the deities, there is none equal to the Accomplished One. In the Buddha is this precious jewel. By this utterance of truth, may there be happiness.

154. Yaṁ kiñci vittaṁ idha vā huraṁ vā, Saggesu vā yaṁ ratanaṁ paṇītaṁ, Na no samaṁ atthi Tathāgatena. Idam pi Dhamme ratanaṁ paṇītaṁ, Etena saccena suvatthi hotu.

Whatever treasures there be either here or in the world beyond, or whatever precious jewel is in the world of the deities, there is none equal to the Accomplished Dhamma. In the Dhamma is this precious jewel. By this utterance of truth, may there be happiness.

155. Yaṁ kiñci vittaṁ idha va huraṁ va, Saggesu va yaṁ ratanaṁ paṇitaṁ, Na no samaṁ atthi Tathāgatena. Idam pi Saṁghe ratanaṁ paṇitaṁ, Etena saccena suvatthi hotu.

Whatever treasures there be either here or in the world beyond, or whatever precious Jewel is in the world of the deities, there is none equal to the Accomplished Saṁgha. In the Saṁgha is this precious jewel. By this utterance of truth, may there be happiness.

156. Bhavatu sabbamaṅgalaṁ, Rakkhantu sabbadevatā, Sabba-Buddhānubhāvena, Sadā sukhī bhavantu te.

May there be all blessings. May all deities give protection. By the power of all Buddhas, may all beings be happy.

157. Bhavatu sabbamaṅgalaṁ, Rakkhantu sabbadevatā, Sabba-Dhammānubhāvena, Sada sukhī bhavantu te.

May there be all blessings. May all deities give protection. By the power of all Dhammas, may all beings be happy.

158. Bhavatu sabbamaṅgalaṁ, Rakkhantu sabbadevatā, Sabba-Saṁghānubhāvena, Sadā sukhī bhavantu te.

May there be all blessings. May all deities give protection. By the power of all Saṁghas, may all beings be happy.

159. Mahākāruṇiko Natho, Hitāya sabbapāṇinaṁ, Pūretvā pāramī sabbā, Patto sambodhi-muttamaṁ. Etena saccavajjena, Sotthi te hotu sabbadā.

The Lord who is possessed of Great Compassion fulfilled all the Perfections for the benefit of all beings and reached the highest state as the Fully Enlightened One. By this utterance of truth, may there always be happiness for you.

160. Jayanto bodhiyā mūle, Sakyānaṁ nandivaḍḍhano, Eva-meva jayo hotu, Jayassu jayamaṅgale.

That joy-enhancer of the Sakyas was victorious at the foot of the Tree of Enlightenment. Even so, may there be victory. May you attain joyous victory.

161. Aparājita-pallaṅke, Sīse puthuvipukkhale, Abhiseke sabba-Buddhānaṁ Aggappatto pamodati.

That joy-enhancer of the Sakyas rejoices having reached the highest state at the spot which is undefeatable, the best on the earth, and the consecration place of all Buddhas.

162. Sunakkhattaṁ sumaṅgalaṁ, Suppabhātaṁ suhuṭṭhitaṁ, Sukhaṇo, sumuhutto ca, Suyiṭṭhaṁ brahmacārisu.

On the day meritorious deeds are performed, the stars are auspicious, blessings are auspicious, daybreak is auspicious, waking is auspicious, the moment is auspicious, and the time is auspicious. Offerings made to the holy ones on such a day are well-offered.

163. Padakkhiṇaṁ kāyakammaṁ, Vācākammaṁ padakkhiṇaṁ, Padakkhiṇaṁ manokammaṁ, Paṇīdhi te padakkhiṇe.

On such a day all bodily actions are felicitous, all verbal actions are felicitous, and all mental actions are felicitous. These three kinds of action are established in felicity.

164. Padakkhiṇāni katvāna, Labhantatthe padakkhiṇe, Te atthaladdhā dukhitā, Virūḷhā Buddhasāsane, Arogā sukhitā hotha, Saha sabbehi ñātibhi.

People do good actions and therefore get good results. Having obtained good results and growth in the Dispensation of the Buddha (Buddha sāsana), may you have bliss, be free from disease and be happy together with all you r relatives.

Pubbaṇha-suttaṁ Niṭṭhitaṁ.
End of Pubbaṇha Sutta.

PARITTAPĀḶI NIṬṬHITĀ
END OF PARITTA TEXT